IMPORTANT FATWAS
Regarding Teh Rites of
HAJJ AND UMRAH

DICTATED BY

HIS EMINENCE

SHAIKH ABDUL AZIZ BIN ABDULLHA BIN BAZ

(IN ENGLISH)

TRANSLATED BY

MOHD RAQUIB UDDIN HUSAIN

طبع على نفقة

سليمان بن عبد العزيز الراجحي

غفر الله له ولوالديه ولمن كان سببا في ذلك

بإشراف وزارة الشئون الإسلامية والأوقاف والدعوة والإرشاد

المملكة العربية السعودية

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مطابع أضواء البيان
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ردمك: ٠-٨٤-٢٩-٩٩٦٠

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFULL.

PRAISE BE TO ALLAH, HIS BLESSINGS AND PEACE BE UPON HIS MESSENGER MUHAMMAD, HIS FAMILY AND HIS COMPANIONS, AND THOSE WHO FOLLOWED HIS GUIDANCE.

THESE ARE SOME QUESTIONS, CONCERNING THE RITES OF HAJJ AND UMRAH ASKED BY SOME OF OUR BROTHERS. THE ANSWERS TO THESE QUESTIONS ARE AS FOLLOW.

MAY ALLAH MAKE IT BENEFICIAL TO THE MUSLIMS AND BLESS THEM WITH THE REAL COMPREHENSION OF ISLAM. IT IS HE WHO HEARS ALL THINGS AND IS EVER NEAR.

ABDUL AZIZ BIN ABDULLAH BIN BAZ
PRESIDENT
THE GENERAL DIRECTORATES OF ISLAMIC RESEARCHES IFTA, CALL AND GUIDENCE
RIYADH, K.S.A.

Question No. 1 :

What are the three types of Hajj?
How are these accomplished, and which one is the best ?

Ans. No. 1 :

The religious scholars (Blessings of Allah be upon them) said that there are three types of Hajj. All of these types are described in some sound Hadiths related to the Messenger of Allah (Blessings and peace of Allah be upon him) .

First type of Hajj (Tamattu):

It is accomplished by assuming Ihram for Umrah only. So the person, intending for Umrah says[1], "Oh Allah. Here I am answering Your call and intending to perform Umrah " or Here I am answering Your call intending Umrah, " or " Oh Allah! I make Umrah obligatory upon me ". Legally, this uttering is made after taking off the sewn garments and putting on two garments of Ihram for the male person and after taking a bath " Ghusol ", (as the ghusol is legislated) application of perfume, cutting nails, shortenning moustache, pulling out hair of the armpit or shaving the pubes according to necessity. This is the best procedure. The female person has no specific Ihram regarding her clothes, she can assume Ihram in any dress she likes. It is better for her to wear clothes that are not attractive

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(١) اَللَّهُمَّ لَبَّيك عُمْرَةً أَوْ لَبَّيْكَ عُمْرَةً أَوْ اَللَّهُمَّ إِنِّي أَوْجَبْتُ عُمْرَةً .

and not so beautiful which may fascinate the on-lookers. There is no objection if the person wearing his Ihram says, after uttering: Allahumma Labbaik Umratan, (Oh Allah! here I am, answering Your call intending to perform Umrah), " If anything detains me it would be the valid place for me to finish Ihram where You detained me " or " Oh Allah! accept this from .me, " or " Oh Allah. help me in performing and accomplishing the Umrah .

When the Muhrim, says, " If anything abstructs me from proceeding, it would be the valid place for me to take off Ihram, where You have stopped me, " or like this, and after that, he is seized by some incidents which detains him from accomplishing his Umrah, then he is permitted to take off Ihram, and nothing would be obligatory upon him on account of this condition. That is because, it is reported that when Zuba'a,the daughter of Zubair, the son of Abdul Mutalib, came to the Apostle of Allah (Blessings and peace of Allah be upon him) and complained of her illness the Apostle of Allah said to her: Proceed to perform your Hajj and make a condition by saying, " It would be the valid place for me to take off Ihram where you have stopped me ". (Al-Bukhari and Muslim agreed on the soundness of this Hadith). That's why if a female person arrives intending to perform Umrah and utters this condition, then she gets her menstruation and becomes unable to wait till the bleading is finished as her company does not support her, it would be permissible for her to take off Ihram on this

excuse. This is applicable to any person who is seized by any ailment or any other accident which stopped him from completing his Umrah. In this case he is allowed to take off his Ihram .

SECOND TYPE OF HAJJ: (Ifrad)

In such manner, regulations are also applied in performing the rites of Hajj alone, the second of the above mentioned three types (Ifrad) .

In this type, the pilgrim should say: Allahumma Labbaik Hajjan Or: Labbaik Hajjan, or: Allahhumma Labbaik Aujabtu Hajjan"[1] "Oh Allah! here I came answering Your call, intending to perform Hajj" or, " I am intending to perform Hajj" or, "Oh Allah! I have made Hajj obligatory upon myself". This should be uttered after he has performed the other legitimate doings, like taking a bath, application of scents, and taking off the sewn garments as mentioned above. The regulations to be followed in Hajj are just like those in Umrah in this regard .

It is Sunnah for every believer, man or woman, to put on Ihram after performing all things recommended by Almighty Allah, such as taking a bath, applying scents etc., which are needed by every believer in the time of putting on Ihram.

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(١) اللهم لبيك حجاً أو لبيك حجاً أو اللهم قد أوجبت حجاً .

If it is needed he may say: "If any thing obstructs me from proceeding, it would be the valid place for me to take off Ihram where you stopped me". It is permissible for him to say this as he says in Umrah. It should be at the "Miqat" (Prescribed station) where it is not permissble to cross without being in the state of Ihram. Whoever arrives from Najd or Taif or from the East, he has to put on Ihram at "Sail" or "Wadi Qarn", the Miqat of Taif. If someone puts on Ihram before this station he may do this, but he gives up the preferable process by doing so. According to the Sunnah, he should not put on Ihram in advance. He should delay it till he reaches the "Miqat". However, it is sufficient for him if he puts on Ihram before the Miqat then he must continue on it. However, one should not do this, because the Apostle of Allah (Blessings & peace of Allah be upon him) did not put on Ihram, but at Miqat. This is the "Sunnah".

When one reaches the "Miqat" he should put on Ihram there. If he applies scents or takes a bath and carries out other legitimate deeds, like cutting moustache etc. in his residence or in the way, that is sufficient for him, provided that the time is not very long between that and Ihram.

Most of the religious scholars are of the opinion that, it is good to perform two Raka'ts prayer also before putting on Ihram. They place evidence in support of this from the Hadith reported from the Apostle of Allah. He (Blessings and peace

of Allah be upon him) said: "A Messenger came to me from my Lord, and said," Pray in this blessed valley and say: "I combine Umrah with Hajj together" It was related to Al-Bukhari. This happened at the valley of Zul-Hulaifa. Moreover, the Apostle of Allah (Blessings and peace of Allah be upon him) entered into Iharm after he had offered the prayer of "Zuhr". This indicates that the putting on of Ihram after prayer is better. This is a good opinion, but there is no clear text or sound Hadith on legality of the prayer for Ihram. So there is no objection, if any body performs it if he mages ablution (wadhu) and offers two Rakat's prayer as Sunnathul Wadhu, it is sufficient for the Ihram .

THIRD TYPE OF HAJJ (QIRAN):

It is a combination of Hajj and Umrah. The intending person says at the time of entering into Ihram: (1) Allahumma Labbaik Umratan W'a Hajjan (Oh Allah! here I came answering Your call, intending Umrah and Hajj, or Hajj and Umrah) or he says Talbeyah for Umrah at the Miqat and afterwards, he mages intention for Hajj as well, by saying Talbeyah for Hajj before the beginning of the (Tawaf). This type of Hajj is called "Qiran", which means combination of Hajj and Umrah. It is reported that the Messenger of Allah (Blessings and peace of Allah be upon him) entered into Ihram for Qiran on his Hijjat Al-Wida'a (Farewell Hajj). He uttered "Talbeyah" for both Umrah and Hajj, as it is reported by Anas, Ibn Umar and others (May Allah be pleased with them). The Prophet had

taken "Hadi" (sacrificial animal) for him. This type of Hajj is better for the person who takes Hadi. But the person who does not take Hadi, it is better for him to enjoy the period between Umrah and Hajj. This matter was decided, after the prophet had entered Makka, circumambulated the Holy Ka'bah and hastened between Safa and Marwa'h. He ordered his companions who combined Umrah and Hajj together or made intention of Hajj alone to make it Umrah. Then they performed Tawaf, and Sa'i, cut hair and took off Ihram. According to this evidence it is settled that the type of Tamattu' is the best one. If the Qarin or Mufrid changes his Ihram into Umrah, he becomes Mutamatti .

If he enters into Ihram for Ifrad or Qiran without taking any Hadi, he may put off his Ihram after Tawaf, Sa'i, and cutting of his hair. Then he becomes a "Mutamatti" as the companions of the Prophet (Blessings and peace of Allah be upon him) did it, by his order. He said, "If I had formerly known what I came to know lately I would not have brought the Hadi with me and I would have made it "Umrah". If any body comes for Umrah without any intention for Hajj he will be called "Mu'tamir", (performer of Umrah only). He may also be called "Mutamatti" as it occurred in the words of some companions of the Prophet, but according to the usage of the Islamic jurists he is called "Mu'tamir" (Performer of Umrah

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(١) اللهم لبيك عمرة وحجاً أو حجاً وعمرة .

only). This applies to any one who has no intention for Hajj, whether he has come in the month of Shawal or Zilqaidah for Umrah and will return home after performing the rites of Umrah. Otherwise, if he remains in Makkah intending Hajj, he will be called "Mutamatti".

Thus, the person who comes in the month of Ramadhan or in any other month intending Umrah, is also called "Mu'tamir," as the Umrah is nothing but a visit to the Ancient House (The House of Allah).

It is only to say "Mu'tamatti" for a pilgrim when he arrives for Umrah with an intention for staying there after Umrah for performing Hajj, when his arrival happens after Ramadhan in the months of Hajj. Similarly, the man who puts on Ihram for Qiran and remains there for Hajj without taking off his Ihram, is also called "Mutamatti", as the Almightly Allah said, "If any one wishes to continue on his Umrah to the Hajj, he must make an offering such as he can afford", (2:196).

﴿ فمن تمتع بالعمرة إلى الحج فما استيسر من الهدي ﴾ [٢: ١٩٦].

So the Qarin is called Mutamatti. This was known to the companions of the Prophet (Blessings and peace of Allah be upon him) Ibn Umar said, "The Apostle of Allah (Blessing and peace of Allah be upon him) continued on Umrah to Hajj while he was putting on Ihram for Qiran. According to many Islamic jurists, a pilgrim is called Mutamatti when he puts off Ihram after performing his Umrah and remains until he puts on Ihram for Hajj in the 8th day for instance. If he combines

both rites and does not takeoff Ihram after Umrah, he is called "Qarin". The linguistic terms are not so important if their meanings and spirits are clearly understood. So both the Mutammatti and the Qarin are equal in the rites. It is obligatory for both to offer sacrificial animal (Hadi). If he cannot afford it, he should keep fast three days during the Hajj and seven days on his return to his family. Both are called Mutamatti with a difference in respect of Sa'i (hastening between Safa and Marw'ah), such as the Mutamatti has to perform "Sai" twice according to the opinion of the most of the scholars – one with the Tawaf of Umrah and the next one is with the Tawaf of Hajj. Most of the scholars are of this opinion .

On the other hand, the Qarin has to perform only one "S'ai". If he performs it with the Tawaf of arrival, it is all right. If he delays it and performs it with the Tawaf of Hajj; that's also correct. This is the authenetic opinion of most of the scholars, that the Mutamatti has to do "S'ai" twice and the Qarin has to make "S'ai" one time. Qarin may perform it with the Tawaf of arrival. This is better, as it was done by the Prophet (Blessings and peace of Allah be upon him) He performed "Tawaf" and "S'ai" at the time of arrival as he performed Hajj as "Qarin". If the Qarin wishes to delay his "S'ai", he can do it and perform it with the Tawaf of Hajj. This is one of the greatest blessings and respites of Glorious Allah Who is Exalted, All praise is due to Him .

There is a question as to if the Mutamatti travels after performing his Umrah, whether the obligation of sacrificial animal remains upon him or not.? It is a disputed question among the scholars. It is known from Ibn Abbas (May Allah be pleased with them) that the obligation of sacrifice will remain upon him whether he returns home or any other place, according to the general evidences. There is a group of scholars who are of the opinion that, if he travels the distance of shortening prayer, afterwards he returns putting on Ihram for Hajj, he becomes a Mufrid (who performs Hajj only) and obligation of the sacrifice will not be enforceable .

Another opinion in this regard is that, the obligation of sacrifice remains enforceable upon him unless he returns home. This is narrated on the authority of Umar and his son Abdullah (May Allah be pleased with them), they are of the opinion that, if the pilgrim returns home after performing Umrah, then he returns for Hajj, he becomes "Mufrid, without any obligation of sacrifice upon him. If he travels to another place other than his home like Madina, Taif and Jeddah between Umrah and Hajj, he will remain as a "Mutamatti". This opinion is more apparent and nearest to the evidence. This kind of travel which occurs between Umrah and Hajj doesn't get him out of Tamattu. He will remain Mutamatti with an obligation of sacrifice upon him. If he travels to his family (as it is said by Umar and his son) he becomes a Mufrid and then he returns putting on Ihram from Miqat. This person is called' Mufrid", as he separated Umrah from Hajj by returning home .

However, out of precaution, a believer should sacrifice an animal even if he travelled home, avoiding the controversy, like the opinion of Ibn Abbas (May Allah be pleased with them). This order is also applied according to the opinion that the obligation of sacrifice would be unenforceable if the pilgrim travels to a distance of shortenning prayer. He should take precaution and offer a sacrificial animal avoiding the controversy, and he should do the Sunnah perfectly. This is better for him, if he can afford it. If he cannot afford it he should fast three days during the Hajj and seven days on his returning home. As the Glorious Allah said, "If any one wishes to enjoy Umrah with Hajj, he must make an offering of an animal such as he can afford "(2:196)". It includes Mutamatti and Qarin, as the latter is also named Mutamatti as stated above. May Allah give us success .

Q. No. 2:

Somebody comes for Umrah in the months of Hajj like Zulqaida, then he comes out from Makkah to Madina and stays there till the time of Hajj. Is it obligatory upon him to perform Tamattu or he has to choose any one of the three types of Hajj?

Ans: No. 2:

There is no obligation upon him to perform Tamattu. He may put on Ihram for another Umrah if he wishes, and becomes Mutamatti, according to those scholars who are of the opinion

that the Tamathu ends by travelling. He would be Mutamatti by this new Umrah, and it would be obligatory upon him to sacrifice an animal, according to the opinion of all scholars, while he puts on Ihram for Umrah coming from Madina and afterwards he performs the rites of Hajj, he would become Mutamatti. Otherwise, if he wishes, he may return from Madina for Hajj only. There is a point of dispute among the scholars. In such case, whether he has to sacrifice an animal or not? The correct opinion is that he has to sacrifice an animal, as the travelling to Madina does not break his Tamattu according to the most correct opinion .

Q. No. 3:

If some one passed the Miqat (specific station for putting on Ihram) uttering Talbeyah for Hajj or Umrah without condition and then he is detained on account of illness and the like, which stopped him from completing his rites, what should he do?

Ans. No. 3:

Such a person is treated as "Muhsar" (detained). If he did not make condition and afterwards an accident took place which stopped him to proceed on with his rites, he should bear it and be patient if possible till the effects of the incident are over, then he should proceed on to complete his rites. If he could not do this, he is treated as "detained" according to the correct opinion. Allah says about detained person "but if you

are prevented from completing it, send an offering for sacrifice such as you may find"[1] (2:196) .

According to the correct opinion the case of being "Muhsar" (detained) occurs by an enemy, and sometimes occurs by other than enemy. So he should sacrifice an animal, shave or cut some of his hair, then he takes off his Ihram. This is the verdict for "Muhsar". He slaughters his sacrificial animal in the same place where he is detained, whether he is in Haram area or outside the Haram. The meat is to be distributed among the poor of that very place, though it was outsid the Haram. If he does not find any poor poeple there, the meat should be carried to the poor inside the Haram area, or it should be carried to some other villages. After that he shaves or have a haircut and takes off Ihram. If he cannot sacrifice an animal, he has to fast ten days, then he shaves or have a haircut and takes off Ihram .

Q. No. 4:

A pilgrim has put on Ihram at "Miqat" but he forgot to say "Talbeyah for Tamattu". Should he complete his rites as Mutamatti? What should he do if he takes off his Ihram, and puts on Ihram for Hajj from Makkah?

Ans. No. 4:

If he has made an intention for Umrah when he put on Ihram

(١) فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ (٢: ١٩٦) .

but he forgot to say "Talbeyah" while he was intending for Umrah, he will be considered as one who uttered "Talbeyah". He has to perform Tawaf, Sai, (hastening) cutting hair, then he takes off Ihram. It is permissible for him to say "Talbeyah" on the way. If he did not say Talbeyah there is nothing on him, because the saying of Talbeyah is only a confirmed Sunnah. He makes Tawaf, Sai (hastening) have a haircut and makes it Umrah. Because he had an intention for Umrah .

If he has made an intention for Hajj while putting on Ihram and the time is enough, it is preferable for him to change his pilgrimage into Umrah. After that he makes Tawaf, Sai, haircut and then he takes off Ihram. Praise be to Allah, he will be considered as a Mutamatti .

Q. No. 5:

What is the rule in regard of the person performing Hajj on behalf of his mother, but at the Miqat he said Talbeyah for Hajj and forgot to mention his mother?

Ans. No. 5:

As long as his intention is to perform Hajj on behalf of his mother but he forgot to mention this, the Hajj will be for his mother, as the intention is stronger here. The Apostle of Allah (Blessing and peace of Allah be upon him) said: "Actions are but by intention" .

So, If his only purpose was to perform Hajj on behalf of his mother or father, but he forgot to mention this at the time of putting on Ihram, the Hajj will be for the person intended for whether he is his father, or mother or anybody .

Q. No. 6:

What is the rule of Ihram of a woman who puts on socks and gloves? Is it permissible for her to take off what she had put on in the state of Ihram?

Ans. No. 6:

It is preferable that she puts on socks or foot-wear. It is better for her as well as mere covering. It will be sufficient if she is dressed in ample clothes. There is no objection if she puts on socks and then takes them off, like a man who puts on shoes and then takes them off, when he wishes, no harm will be fallen on him. But it is not permissible for her to assume Ihram in two gloves, because a woman is prohibited to wear gloves in Ihram. She is also forbidden to put veil on her face or any other thing similar to veil, because the Apostle of Allah has forbidden this. But a woman should let down her veil of gown on her face in presence of non-relatives (who are not Mahrams). She must do this in Ta'waf and S'ai also. Aysha (May Allah be pleased with her) said: The riders had been passing by us while we were with the Apostle of Allah (Blessings and peace of Allah be upon him). When they came opposite to us or parallel to

us we (the women) would let our veils down on our faces and heads, and when they had passed away we unveiled our faces. (It is narrated by Abu Dawood and Ibn-Majah) .

It is permissible for a man to put on slippers or shoes even if they were not cut, according to the right opinion. On the other hand, the most of the scholars are of the opinion that he should cut them. The right opinion is that there is no obligation to cut them if he does not manage sandals. The Prophet (Blessings and Peace of Allah Be Upon Him) addressed the people at Arafat and said: He who could not manage Izar (an un-sewn piece of cloth), should wear trousers, and he who could not manage sandal should put on slippers. (Reported by Bukhari and Muslim). The Prophet did not order to cut them. So, it indicated the cancellation of the order of cutting. May Allah give us success .

Q. No. 7:

Should the intention of Ihram be uttered by tongue? What is the process of this intention if the pilgrim performs Hajj on behalf of another one?

Ans. No. 7:

The place of intention is the heart. Its process is that, the pilgrim should intend in his heart that he is performing Hajj on behalf of a person or his brother or some other else. In such a way the intention is made. Nevertheless, it is better to utter

his intention by tongue and say: "Oh Allah! I am in Thy presence intending to perform Hajj on behalf of so-and-so" or "Oh Allah! I am in Thy presence intending Umrah on behalf of so-and-so" or "my father or other person"(1), So that the inetention is confirmed by utterance. The Prophet (Blessings and peace of Allah be upon him) uttered the intention of Hajj and Umrah. This indicated the legality of utterance following the Prophet's (Blessings and peace of Allah be upon him) Sunnah. Thus the companions of the Prophet uttered this, as the Prophet taught them. They uttered it loudly. This is Sunnah. It is sufficient for the pilgrim to make his intention without its utterance by his tongue. He can proceed to perform Hajj rites as his own Hajj, saying "Talbeyah" like other performers of Hajj and Umrah and says: Oh Allah! I'm in Thy presence again and again. I attend Thy presence again and again. There is non like unto Thee. I attend Thy presence again and again. All praise is to Thee, all wealth is Thine, all power and Domain is Thine, Thou hast no partner. Oh Allah! I attend Thy presence again and again, I attend Thy presence. Thou art the true Lord, I attend Thy presence.

« لبيك اللهم لبيك، لبيك لا شريك لك، لبيك إن الحمد والنعمة لك والملك لا شريك لك، لبيك اللهم لبيك، لبيك إله الحق لبيك » .

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(١) «اللهم لبيك حجاً عن فلان، أو لبيك عمرة عن فلان أو عن أبيه أو عن فلان بن فلان» .

So, the main object is that he recites "Talbeyah" just as he recites it for himself without mentioning anyone, but he should mention the person at the beginning of the rites. He should say: "I attend Thy presence again and again intending to perform Hajj on behalf of so-and-so" or "to perform Umrah on behalf of so and so" or I attend Thy presence again and again intending to perform Umrah and Hajj on behalf of so-and-so.
« لبيك حجاً عن فلان أو عمرة عن فلان، أو لبيك عمرة وحجاً عن فلان » .

This is the best process to follow at the beginning of Ihram with intention .

Q. No. 8:

What is the rule regarding the person who came to Makkah for work or for a mission, then he got an opportunity to perform Hajj. In this situation, should he put on Ihram from the place of residence or should he come out of Haram area for putting on Ihram?

Ans. No. 8:

If anybody arrived at Makkah without any intention for Hajj or Umrah or he came just for some other purposes, e.g. to visit some relatives or a patient or on a commercial mission and did not make any intention for Hajj or Umrah but an intention occured in his mind for Hajj or Umrah afterward, in that case, he can put on Ihram for Hajj from the place of his residence in Makkah or its outskirts. If he makes intention

to perform Umrah he should come out of Haram area to Tanyeem or Jorrana or any other place for putting on Ihram for Umrah. It is Sunnah as well as obligatory to come out of Haram to put on Ihram for Umrah, as the Prophet (Blessings and Peace of Allah be upon him) told Aysha to go to Tanyeem when she made intention to perform Umrah. The Prophet ordered her brother Abdur- Rahman to bring her out of Haram e.g. to Tanyeem or any other place. It is obligatory for every person who intends for Umrah, but he who intends for Hajj should recite Talbeyah from his residence either it is in the interior of Haram or outside Haram like aforesaid .

Q. No. 9:

Is it a condition to pray two Raka'at for Ihram or not? .

Ans. No. 9:

It is not a condition. There are different opinions among the scholars in respect of its desirability. The most of them are of the opinion that the two Raka'at prayer is desirable before Ihram. He should make ablution and pray two Raka't, then recite Talbeyah. They put argument in favour of this opinion that the Prophet (Blessings and peace of Allah be upon him) put on Ihram after performing prayer. He performed the prayer of "Zhuhr" and then put on Ihram for Hijjathul wedha (Farewell Hajj). The Apostle of Allah said: "A messenger from my lord came to me and said: pray in this blessed valley and

say: "I make intention for Umrah along with Hajj." This report indicates the legality of two Raka'at prayer. Most of the scholars are of this opinion. Another group of scholars are of the opinion that there is no evidence in this report supporting the above opinion. The sentence: "A massenger from my Lord came to me and said," Pray in this blessed valley" probably means one of the five times obligatory prayers, not the prayer of Ihram. The Apostle of Allah put on Ihram after an obligatory prayer. It does not indicate legality of two Raka'at before Ihram. It only indicates that putting on Ihram for Umrah or Hajj after any prayer is the best, if it is easy .

Q. No. 10:

What is the directive regarding the person who feels coming out of Madhi (Precoital fluid) or dropping of urine during his Ihram or when he is going to pray? .

Ans. No. 10:

In such a case the believer must perform ablution (Wu'dhu) at the time of prayer. He should clean his organ from Madhi or urine. In case of "Madhi" he must wash his organ and the two testicles; in case of urine he should wash only that part of organ, which touched the urine. Then he should perform ablution for the prayer, if there is any time for prayer. If the time is not a prayer time he may delay it till the time of prayer.

But all these should be based on assurane not on suspicion. If it is a case of suspicion, he should throw it out of his mind to avoid being a victim of suspicions in his life. There are so many persons who become the victims of suspicions. They suppose that some thing has come out of them while nothing as such happens. He should not habituate himself to such suspicions. He should avoid it and throw it out of his mind to avoid being suffered from it. If he is afraid of such a thing he should sprinkle some water around his sexual organ after accomplishing the ablution. It makes him suppose the suspicions occured to his mind that these are resulted from water. Thus he can save himself from the evil of such suspicion .

Q. No. 11:

Is it permissible to change the clothes of Ihram to wash them?

Ans. No. 11:

There is no objection to wash the clothes of Ihram. It is permissible to change them and use new or washed ones .

Q. No. 12:

What is the directive rule regarding the application of perfumes on the clothes of Ihram prior to make intention and reciting "Talbeyah"?

Ans. No. 12:

The pilgrim should not apply perfumes on Rida and Izar (The two pieces of cloth for Ihram). The Prophet's Sunnah is to apply scents on his body viz, his head, beard, armpit, and so on, it is not allowed to apply scents on the clothes of Ihram. The Prophet (blessings and peace of Allah be upon him) siad: "A Pilgrim should not wear clothes scented with saffron or Wares (two kinds of scents). So, the Sunnah is to apply scents on his body only. No clothes of Ihram should be scented. If they are scented he should not wear them untill they are washed or he should change them with other ones .

Question No. 13:

What is the directive rule regarding a person who was in Mina before the day of "Tarwiah" (8th day of Dhilhijja or watering day). Should he enter Makkah and assume Ihram from there or is he permitted to assume Ihram from Mina? .

Ans. No. 13:

The person who resides in Mina before the day of "Tarwiyah" can assume Ihram from Mina (praise be to Allah). There is no need for entering Makkah to make intention for Ihram from there. He should start the recitation of "Talbeyah" from his place of residence on due time .

Q. No. 14:

Is there any limited period to intend for "Tamattu"? Is the Mutamatti allowed to intend for Hajj before the day of "Tarwiyah"?

Ans No. 14:

Yes, there is a limited period to put on Ihram for "Tamattu" that is months of Shawal, Zilqidah and the first ten days of Zulhijjah. These are the months of Hajj. He is not allowed to put on Ihram for Tamattu before the month of shawal, or after the night of Edul Ad'ha. It is better to put on Ihram for Umrah only and after finishing the Umrah he should put on Ihram for Hajj only. This is the complete shape of "Tamattu". If he puts on Ihram for both Umrah and Hajj together he is called both "Mutamatti" and "Qarin". In both cases he has to sacrifice an animal called "Sacrifice of Tamattu". One sheep or goat is sufficient for sacrifice or a seventh part of a camel or a cow. The Almighty Allah said :

﴿ فمن تمتع بالعمرة إلى الحج فما استيسر من الهدي ﴾ (٢-١٩٦) .

If anyone wishes to continue the Umrah on to the Hajj he must make an offering such as he can afford" (2-196) .

If he cannot afford it, he has to fast for ten days, three of them during the Hajj and the rest seven days after returning home. The period is not limited as stated above .

If he puts on Ihram for Umrah in the first days of Shawal

and takes it off after finishing the Umrah, there will be a long period between the Umrah and his putting on Ihram for the Hajj on the eighth day of Zilhijjah. So it is better for him to put on Ihram on the eighth day of Duhul Hijjah, as the companions of the Prophet (blessings and peace of Allah be upon him) did it according to the directive of the Prophet (Blessings and peace of Allah be upon him). The Prophet directed them to take off their Ihrams as some of them came as Mufrid (i.e. with the intention of Hajj alone) and some others came as Qarin (i. e. with the intention of both Umrah and Hajj together). The Prophet directed them to take off their Ihrams except those persons who took the sacrificial animals with them. They performed Tawaf, S'ai, cut hair, took off their Ihrams and became mutamattiyean (enjoyers with the Umrah to the Hajj) on the day of Tarwiyah, the eighth day of Duhul Hijja the Prophet directed them to put on Ihram from their residing places, this is the best. If any body puts on Ihram for Hajj before this i. e. on the first days of Duhul-Hijja or before this, that's sufficient and correct. But it is better to put on Ihram for Hajj on the eighth day as the companions of the Prophet (Blessings and peace of Allah Be Upon Him) did it according to his directive .

Q. No. 15:

What a person should do if he crossed over Miqat without putting on Ihram, intendig Hajj or Umrah or any other Purpose?.

Ans. No. 15:

A person who crossed over Miqat with the intention of performing Hajj or Umrah, but did not put on Ihram, should go back and put on Ihram for Hajj or Umrah from the Miqat. As the Apostle of Allah (blessings and peace of Allah be upon him) said. "The people of Madina put on their Ihrams from Duhul Hulaifah, the people of Syria put on their Ihrams from Al Juhfah, the people of Najd from Al-Qarn and the people of Yemen from Yalamlam". This is the rules according to the correct Hadiths. Ibn Abbas said, "the Prophet (Blessings and peace of Allah be upon him) fixed Duhul Hulaifah for the people of Madina, Al-Juhfah for the people of Syria, Al-Qarn for the people of Najd, and Yalamlam for the people of Yemen. These are the Miqats for all those people living at those places and for those who come through those places intending Hajj and Umrah". The man who makes intention for Hajj or Umrah, must put on his Ihram from the Miqat he passes by. If he passes by the way of Madina he should put on his Ihram from Duhul Hulaifa. If he travels by the way of Syria, or Egypt or Magrib (Morocco) he must put on his Ihram from Al-Juhfah, nowadays from Rabigh. If he travels through the way of Yemen, he must put on his Ihram from Yalamlam, and if he travels through the way of Najd or Taif, he must put on his Ihram from wadi Al-Qarn which is also called "Qarn", and nowadays it is known by "Sail". Some people name it Wadi Mahram. So, he should put on his Ihram from there

for Hajj or Umrah or for both of them together .

The best process is, if he is in the months of Hajj, he should put on his Ihram for Umrah, then he performs Tawaf and Sai, for Umrah, and takes off Ihram after cutting his hair. Afterward he puts on his Ihram for Hajj in its time. If he passes by the Miqat not in the months of Hajj, e. g. Ramadhan or Sha'ban he should put on Ihram for Umrah only. This is the lawful process .

If he arrives at Makkah for any other purpose and does not intend for Hajj or Umrah, he arrives only for buying or purchasing or to visit some relatives or friends or for another purpose, it is not obligatory for him to put on Ihram according to the correct opinion. He can enter Makkah without Ihram. It is more acceptable of the two opinions of the scholars in this regard. It is best for him to put on Ihram for Umrah and to avail himself of the opportunity .

Q. No. 16:

If any Muhrim fears that he may not be able to accomplish his rites on account of illness or fear, what should he do? .

Ans. No. 16:

He should say at the time of putting on Ihram. "So, if any thing obstructs me from proceeding, it would be the valid place for me to take off Ihram where You have stopped me". If he

fears any obstacle like illness, he should make condition according to the correct Sunnah. The Prophet (Blessings and peace of Allah be upon him) ordered Dhuba'a, the daughter of Zubair Ibn Abdul-Muttalib to do it, when she came to him complaining of her illness .

Q. No. 17:

Is it permissible for the woman to put on Ihram using any garments she wishes? .

Ans. No. 17:

Yes, she can put on Ihram in any garments she wishes. There is no particular dress for the woman to make intention of Ihram, as it is understood by some common people. It is better for her to put on Ihram in garments that are not so beautiful and attractive, because she will find herself mingling with foreign people. She should wear simple clothes that are not attractive and so beautiful which fascinates the on-lookers. If she puts on Ihram in beautiful garments that's correct, but she abandons the best .

In respect of male person, it is better for him to put on Ihram in two white garments. (Izar & Rida). There is no objection if he puts on Ihram in garments that are not white. It is established from the Prophet (Blessings and peace of Allah be upon him) that he made Tawaf wearing a green garment. It is also established from him (Blessings and peace of Allah be

upon him) that he had worn black turban. In short, there is no objection to put on Ihram in a garment other than white .

Q. No. 18:

When should a pilgrim, who travels by air put on Ihram?

Ans. No. 18:

The person who travels by air, or by sea, should put on Ihram when he comes opposite to Miqat, similar to the travellers by land. When he becomes opposite to Miqat, he has to put on Ihram in the air or in the sea, or should put on Ihram before Miqat. So that he can take precautions against the speed of aeroplane, ship or steamer .

Q. No. 19:

If a person resides after the Miqats, from where should he put on Ihram? .

Ans. No. 19:

Whoever resides after the Miqats, should put on Ihram from his residence, like the people of Umma-Al-salam and the people of Bahrah, they put on Ihram from their places. Similarly, the people of Jeddah put on Ihram from their places. The Prophet (Blessings and peace of Allah be upon him) said in a Hadith related to Ibn-Abbas, "Whoever resides after the Miqats should put on his Ihram from the place he proceeds". In other words,

he has to put on Ihram from his family place. So, the people of Makkah, should put on Ihram from Makkah .

Q. No. 20:

From where should the pilgrim put on Ihram on the day of "Tarwiyah"?

Ans. No. 20:

He should put on Ihram from his residence, as the companions of the Prophet (Blessings and peace of Allah be upon him) put on their Ihrams from their stopping places in "Abtah" during the farewell Hajj by the direction of the Prophet (Blessings and peace of Allah be upon him). Thus, whoever resides in Makkah should put on Ihram from his residence according to the previous Hadith related to Ibn Abbas. The Prophet said, "Whoever resides within Miqats should put on Ihram from his family place. So that the people of Makkah should put on their Ihrams from Makkah" .

Bukhari and Muslim agreed on the soundness of this Hadith .

Q. No. 21:

A person travelled from abroad intending Hajj and landed at Jeddah airport without putting on Ihram, then he put on Ihram from Jeddah, what is the obligation upon him?

Ans. No. 21:

If the plane landed at Jeddah coming from Syria or Egypt, he should go back to Rabigh by a car or any other means and then put on Ihram from there. He is not permitted to put on Ihram from Jeddah. If some one came from Najd without Ihram and landed at Jeddah, he had to go back to "Sail" (Wadi Al-Qarn) and put on Ihram from there. If anybody puts on Ihram from Jeddah and does not go back to Miqat, he has to sacrifice one sheep (Like one as sufficient for immolation) for the poors in Makkah, or he has to sacrifice a seventh part of a camel or a cow, as stated above, to mend his Hajj or Umrah .

Q. No. 22:

A person made intention for Hajj Ifrad and after arrival at Makkah, changed his intention to perform Hajj Tamattu and he performed Umrah and took off the Ihram. What should he do, and from where and when should he put on Ihram for Hajj? .

Ans. No. 22:

This is the best way: the person who makes intention for Hajj or both for Hajj and Umrah together it is better for him to change it in Umrah only. This is what the Prophet (Blessings and peace of Allah be upon him) told his companions when

they reached Makkah. Some of them were Qarins and some of them were Mufrids, they did not bring Hadi (sacrificial animal). The Prophet ordered them to make it Umrah. So, the companions whether they were Qarins or Mufrids made Tawaf, Sai and haircut, then they took off their Ihram, except those who brought sacrifical animals. They remained with Ihram until they took off their Ihrams at the day of Eid, whether they were Qarins or Mufrids .

The main point is that, whoever comes to Makkah for Hajj only or both for Hajj and Umrah and does not carry an animal with him, it is Sunnah to make the Ihram for Umrah. He Makes Tawaf, Sai, have his hair-cut and takes off Ihram and then he puts on Ihram for Hajj in its proper time. Thus he becomes a Mutamatti and he has to sacrifice an animal for Tamattu .

Q. No. 23:

A person intended to perform Hajj Tamattu but after Miqat, he changed his mind and uttered Talbeyah only for Hajj. Is he demanded to offer Hadi (Sacrificial animal)?

Ans. No. 23:

This question has two sections. The first one is that he wanted to perform Hajj Tamattu but after his arrival at Miqat he changed his mind and assumed Ihram only for Hajj. There is no objection on it and he needs not to sacrifice an animal .

The second one is that he uttered Talbeyah for both Umrah and Hajj from Miqat or before Miqat, then he wanted to make it for Hajj only, he is not allowed to do this. However, he is allowed to make it only for Umrah. He is not permitted to make it only for Hajj. So, the Qiran cannot be changed into Hajj. It can be changed into Umrah, as it is more beneficent to the believer and as the Prophet (blessing and peace of Allah be upon him) ordered his companions to do that. If the pilgrim assumed Ihram for both Umrah and Hajj from Miqat then he wished to make it only for Hajj like a Mufrid he is not permitted to do that. But he is allowed to make it only for Umrah and this is the best for him. So, he performs Tawaf Sa'i and gets his hair cut short and finishes the state of Ihram. Afterwards he should utter Talbeyah for Hajj and becomes a Mutamatti .

Q. No. 24:

Whoever assumed Ihram for Umrah and Hajj and after arrival at Makkah he lost his expenses and became unable to sacrifice an animal. So he changed his mind and itnended only for Hajj. Is it correct? If he is performing Hajj on behalf of another person stipulating for Hajj Tamattu what should he do? .

Ans. No. 24:

He is not permitted to do so. If he lost all of his expenses and became unable to sacrifice an animal, he has to fast for ten days (praise be to Allah): three days during the Hajj and

seven days after his returning home; and he has to continue as a Mutamatti. He has to carry out all the conditions, he must assume Ihram for Umrah, perform Tawaf and Sai and have his hair cut and then he finishes Ihram. He should afterwards, utter Talbeyah for Hajj and offer a sacrifice. If he cannot afford it, he should fast for ten days; three days during the Hajj before the day of Arafat and seven days after returning home. It is better for him not to observe fasting in the day of Arafat following the example of the Prophet (Bleassing and peace of Allah be upon him) as he halted at Araft and did not observe fasting .

Q. No. 25:

Whoever assumed Ihram for both Umrah and Hajj combined and after performing Umrah he finished Ihram; will he be treated as a Mutamatti ?

Ans. No. 25:

Yes, If he assumed Ihram for both Umrah and Hajj as a Qarin, but after performing Tawaf, Sai and having his hair cut, he made it Umrah, he will be treated as Mutamatti and he has to sacrifice an animal for Tamattu .

Q. No. 26:

Whoever performed Hajj but did not perform regular prayers, either intentionally or carelessly. Would this Hajj be

accepted for his obligatory Islamic Hajj ?

Ans. No. 26:

Whoever performs Hajj and does not perform prayers, i. e. regular prayers, if he denies the obligation of the prayers, he becomes a Kafir (unbeliever) unanemously and his Hajj will not be accepted. If he does not perform prayers on account of negligence or laziness, the scholars have different opinions in this regard; some of them are of the opinion that his Hajj has no value, and some of them say that his Hajj is all right. According to the correct opinion, his Hajj is unvalid. The Prophet(Blessing and peace of Allah be upon him) said, "The prayer (salat) is the dividing line between us and the unbelievers". So, whoever does not perform prayers becomes a Kafir. The Prophet also said, "prayer is the partition between Muslim and Kufr and Shirk". This includes all the persons who deny the obligation of the prayers and also those who do not pray out of negligence .

All success lies in the hand of Allah .

Q. No. 27:

Is it permissible for a woman to use some pills to stop her menses during the days of Hajj ?

Ans. No. 27:

There is no objection for doing so. Because, such doing

derives great benefit and interest. She becomes able to perform Tawaf with her companion. By doing so she will not create any hindrance to any one.

Q. No. 28:

Is a woman permitted to perform Tawaf if she discharged menses or gave child birth after assuming Ihram? Or what should she do in this regard? Is Tawaf al-wida obligatory on her?

Ans. No. 28:

The woman who discharged menses or gave child birth after her arrival for Umrah, has to stop performing Umrah untill she is clean. Then she can perform Tawaf, Sai and have her hair cut and only then her Umrah will be completed. If it happens after Umrah or after assuming Ihram for Hajj on the eighth day of Zilhajjah she is to proceed to perform the ceremonies of Hajj such as, halting at Arafat and Muzdalifa, throwing stones at Jamarat and uttering Talbeyah etc.

When she becomes clean, she should perform Tawaf and Sai, for Hajj (praise be to Allah). If she gets menses after performing Tawaf and Sai, but before Tawaf Al-Wida, she is exempted from Tawaf Al-wida- Because, the woman who gives child birth or discharges menses, is exempted from Tawaf Al-Wida.

Q. No. 29:

Is it compulsory to every circumambulator of the Ka'ba to

perform two Rakats prayer behind Maqam Ibrahim? If he forgets to do it, what should he do?

Ans. No. 29:

It is not compulsory to perform two Rakats prayer behind Maqam Ibrahim. It may be performed at any place in the Haram. There is no objection if he forgets this prayer, because it is a Sunnah not an obligatory one .

Q. No. 30:

Is it permissible to delay Tawaf Al-Ifada at the time of Tawaf Al-Wida and to perform one Tawaf intending both Tawaf Al-Ifada and Tawaf Al-Wida together? Is it allowed to perform Tawaf Al-Ifada at night ?

Ans. No. 30:

There is no objection for doing so. If he performs Tawaf Al-Ifada at the time of departure after all other ceremonies of Hajj, his Tawaf Al-Ifada suffices the Tawaf Al-wida, either he makes intention for Tawaf Al-wida with Tawaful Ifada or not. It means that the Tawaful Ifada alone suffices the Tawaf Al-Wida if it is performed at the time of departure. There is no objection if he makes intention for both of them .

It is permissible to perform Tawaf Al-Ifada and Tawaf Al-wida at any time day or night .

Q. No. 31:

What is the rule regarding a pilgrim performing Tawaf or Sa'i and before the Tawaf or Sai' had been completed, the ritual prayer is begun ?

Ans. No. 31:

A pilgrim should perform his obligatory prayer with other people, and then he should complete his Tawaf or Sa'i beginning from the point where he had interrupted it for prayer.

Q. No. 32:

Is it indispensable for Tawaf or Sa'i to be in a state of Tahara (Ablution) ?

Ans. No. 32:

It is indispensable for Tawaf only. He can perform Sa'i without Tahara (Abultion). But it is better to perform Sa'i in a state of Tahara .

Q. No. 33:

Is Tawaf Al-Wida obligatory in Umrah? Is it allowed whether in Hajj or Umrah to purchase something from Makkah after Tawaf Al-Wida ?

Ans. No. 33:

Tawaf Al-Wida is not an obligatory one in Umrah. But it

is better to do it. There is no objection to leave Makkah in Umrah without performing Tawaf Al-Wida .

Tawaf Al-Wida is obligatory in Hajj. As the Prophet (blessing and peace be upon him) said, "No body would depart from Makkah without performing Tawaf of the Ka'ba as the last thing". This was addressed to the Hajj pilgrims .

The pilgrim may purchase what he needs after performing Tawaf Al-Wida even if he purchase anything for business purpose within a short period. If it takes a long period he has to perform Tawaf again. If it does not take a long time usually, there is no need to perform Tawaf again .

Q. No. 34:

Is it permissible to perform Sa'i before Tawaf, whether in Hajj or in Umrah ?

Ans. No. 34:

According to Sunnah, Tawaf is performed first, then Sa'i. There is no harm if he performs Sa'i before Tawaf out of ignorance. It is a correct Hadith of the Prophet (blessing and peace be upon him) that a person asked him and said, "I performed Sa'i before Tawaf". The prophet replied, there is no harm. It indicates that it is sufficient, if the Sa'i is performed before the Tawaf. However, It is Sunnah to perform Tawaf first, and then Sa'i, both in Hajj and Umrah .

Q. No. 35:

What is the process of Sa'i? Where should it be started from, and how many circuits are there in Sa'i ?

Ans. No. 35:

The Sa'i is started from Safa and ended at Marwah. there are seven circuits in Sa'i .

The first circuit should be started from Safa and the last one should be ended at Marwah. He should praise and glorify Allah and pray to Him. During the performance of Sa'i, he should repeat prayer and invocation of Allah three times at Safa and Marwah, raising his hands and facing Ka'ba, as the Prophet (Bleassing and peace be upon him) did so .

Q. No. 36:

Which is better in Umrah or Hajj, to have the hair shaved off or cut short? Is it sufficient to have the hair cut short from some parts of the head ?

Ans. No. 36:

To have the hair shaved off is better than cut short both in Hajj and Umrah. Because, the Prophet (blessing and peace be upon him) prayed mercy and frogiveness three times for the persons who got their hair shaved off. He prayed one time for the persons who got their hair cut shortHowever, if the Umrah

is performed before Hajj by a short period, it is better to get the hair cut short. So that the shaving of the head can be applied completely in Hajj, as the Hajj is more complete than Umrah. So, the more perfect deserves more perfect one .

On the other hand, if the Umrah is performed before the Hajj by a long period, such as, in the month of Shawal and it is usual for hair to grow longer in this period. So he should get his hair shaved off availing the superiority of shaving his hair .

It is not sufficient to get hair cut-short or shaved off some part of the head according to the more correct of the two opinions of the scholars. It is obligatory to have the hair cut short or shaved off all over the head. It is better to begin from the right side of the head in shaving or shortenning the hair.

Q. No. 37:

At what time should the pilgrim proceed to Arafat? And at what time should he depart from there ?

Ans. No. 37:

The pilgrim should proceed to Arafat after Sunrise on the day of Arafat, the 9th day of Dhul hajja. He should perform Zuhr and Asr prayers together in advance with Qasr (shortening) by one Azan and two Iqamats following the example of the Prophet (blessing and peace of Allah be Upon

him) and his companions (May Allah be pleased with them). The pilgrim should halt at Arafat till Sunset praising Allah, praying to Him and reading the Quran and uttering Talbeyah. He should utter the following supplication:

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير وسبحان الله والحمد لله ولا إله إلا الله ولا حول ولا قوة إلا بالله .

"There is no deity (ILAH) except Allah, The One without any partner. For Him is the dominion and for Him is the praise, and He is the powerfull over every thing. Glory be to Allah, praise be to Allah. There is no deity (ILAH) except Allah. There is no power, no might but with Allah" .

He should raise his hands upward in praying and praising Allah. He should send blessing to the Prophet before prayer and make his face toward Qibla. All sides of Arafat are valid for halting. After the sunset, the pilgrim should proceed to Muzdalifa with calmness and veneration reciting Talbeyah more and more. After reaching Muzdalifa he should perform Maghrib and Isha prayers together in late with one Azan and two Iqamats. Three Rakats for Magrib and Two Rakats for Isha.

Q. No. 38:

What is the rule in respect of halting and spending the night at Muzdalifa? And what is the extent of it? At what time should the pilgrim depart from there? .

Ans. No. 38:

It is obligatory to spend the night at Muzdalifa according to the sound opinion. Some of the scholars said that it is a Rukn of Hajj (most obligatory) and some others said that it is a desirable one. The most correct opinion in this regard is that it is an obligatory function in Hajj and whoever does not perform it, should sacrifice an animal .

It is Sunnah for a pilgrim to leave Musdalifah after the Fajr prayer and after the day dawns. He will perform the Fajr prayer and then he will proceed to Mina after the day is dawned while he is reciting Talbeyah. It is Sunnah to glorify Allah after Fajr prayer and to supplicate to him. When it is dawn he should proceed to Mina reciting Talbeyah .

It is permissible for the weak (man or woman) and the old to leave Muzdalifah at the last part of the night. Because, the Prophet (blessing and peace of Allah be upon him) permitted such persons. As for the strong persons, it is Sunnah to remain there till they had performed Fajr prayer. After that they should glorify Allah more and more. Then they should proceed to Mina before the Sunrise. It is Sunnah also to raise hands during supplication at Muzdalifah, facing the Qibla, just as they did it at Arafat. All the areas of Muzdalifa are valid for halting .

Q. No. 20:

What is the rule in respect of spending night outside of Mina

in the days of Tashrique whether it was intentionally or on account of infeasibility of a suitable place at Mina? At what time should the pilgrims begin to depart from Mina?

Ans. No. 39:

It is obligatory to spend two nights inside Mina following the 10th of Zulhijjah. This is the preference of the competent scholars for male and female pilgrims. If they cannot find a suitable place to spend the night there is no obligation, and the obligation becomes unforcible in such case. But whoever abandons it without any excuse he has to sacrifice an animal for this .

A pilgrim may leave Mina after throwing pebbles at Jamrat on the 12th day of Zulhijjah after noon. He is permitted to leave Mina after this. It is better for him to delay and throw Jamrats on the 13th day of Zulhijjah afternoon .

Q. No. 40:

What is the best process for a pilgrim in performing the ceremonies on the slaughtering day? Is it permissible to perform these rites before and after one another? .

Ans. No. 40:

The right procedure according to the Sunnah on the day of slaughtering is to throw the Jamra first i. e. Jamratul Aqabat (The stone built pillar of Aqaba) which is the nearest one

to Makkah. He should throw it with seven pebbles one after another, saying Allahu-Akber (Allah is the greatest) at each throwing. Then he should slaughter his Hadi (Sacrificial animal) if he has got it. Then he should get his hair shaved off or cutshort, but shaving is better. Then he should perform Tawaf and also Sa'i, if he had not done Sa'i before this is the better manner, such as the Prophet (blessing and peace be upon him) performed these ceremonies serially, first he threw the Pebbles, then he slaughtered Hadi and then got his hair shaved off. Afterwards he went to Makkah and performed Tawaf (blessing and peace of Allah be upon him). The process as followed is the best, firstly throwing Jamra, then slaughtering. then shaving off or cutting hair, then performing Tawaf and Sa'i, if he has to do Sa'i. There is no objection if he performs these ceremonies before and after one another .

There is no objection if he slaughtered before throwing Jamra or performed Tawaf before throwing or he shaved off his hair before slaughtering, When the Prophet was asked about the persons who performed some of the ceremonies before or after one another, he replied that there was no objection, there was no objection .

Q. No. 41:

Is it allowed to appoint an agent to throw pebbles at Jamrats on behalf of a sick person or a woman or a child?

Ans. No. 41:

There is no objection on appointing an agent for throwing pebbles at Jamrats on behalf of a sick person or an unable woman like pregnant, weak or weighty woman who is unable to do it. The strong and active woman should throw Jamrats by herself. If any body becomes unable to throw Jamrats at the day time he may throw them at the night. Whoever cannot throw Jamrats at the day of Eid, he should throw them at the night preceeding the 11th of Zulhijjah, and whoever cannot throw Jamrats on the 11th day of Zulhijjah, he should throw them at the night preceeding the 12th day of Zulhijjah, and whoever cannot throw Jamrats on the 12th day of Zulhijjah he may throw it at the night preceeding the 13th day of Zulhijjah. The time of throwing pebbles at Jamrats ends by the dawn (of the next day) .

It is not permissible to throw Jamrats before noon in the days of Tashrique .

Q. No. 42:

Is it permissible to throw pebbles at three Jamrats at night on the days of Tashrique without any excuse? Is it allowed for a person who leaves Muzdalifa with women and the weak ones after midnight to throw at the Jamratul Aqaba?

Ans. No. 42:

It is permissible to throw pebbles at Jamrats after the sunset according to the correct opinion. However, the Sunnah is to throw pebbles at Jamrats in the afternoon and before the sunset, this is better for those who can do it easily, otherwise he can throw after Sunset according to the correct opinion .

Whoever left Muzdalifa along with the weak ones or women, the rule regarding him is the rule of the weak ones and women. It means that whoever left Muzdalifa with the weak ones or women whether he was a Mahram or a driver or a strong person he is allowed to perform throwing like them and it is sufficent for him to throw at Jamrats with women at the last part of the night .

Q. No. 43:

At what time should a pilgrim begin to throw pebbles at Jamarats? What is the process of throwing? How much pebbles should be thrown? By which of the Jamrats should the throwing be started from? And by which of them should it be completed?

Ans. No. 43:

A person should throw pebbles on Eid day at the first Jamra which is the nearest one to Makkah, and it is called "Jamratul Aqaba". He should throw it on the day of Eid. It is sufficient if he throws at this Jamra after midnight prior to the slaughtering day. However, it is better to throw it before noon

and time continues till the sunset. If he missed the chance of throwing at Jamra at this time, he can throw it after sunset at night .

He should throw pebbles one by one sying Allahu Akbar (Allah is the Greatest) with every pebble .

On the days of Tashrique, he should throw at all Jamarats in the afternoon. He should throw at the first Jamra which is the nearest one to the Masjid Khaif with seven pebbles saying "Allahu Akbar" with each one. Similarly, he throws at the middle Jamra with seven pebbles. Then he throws at the last Jamra with seven pebbles also. This is performed on the 11th and the 12th days of Zulhijjah and also on the 13th day of Zulhijjah unless he is not in a hurry to leave Mina .

It is Sunnah to halt after throwing at the first and the second Jamrats after throwing at the first Jamra he should halt facing the Qibla and keeping the Jamra to the left. Then he should pray to Allah for a long time. After throwing the second Jamra he should also halt facing the Qibla and keeping the Jamrat to the right. Then he should supplicate to Allah for a long time. He should perform the throwing at Jamrat on the 11th and the 12th days of Zulhijjah and also on the 13th day of Zulhijjah if he is not in a hurry to leave Mina. But he should not halt after throwing the last Jamra which is the nearest one to Makkah. Because, the Prophet (blessing and peace of Allah be upon him) threw at this Jamra and did not halt there .

Q. No. 44:

If a pilgrim suspected that some of the pebbles did not reach the target, what should he do?

Ans. No. 44:

Whoever suspected this should complete the number. He may pick up the pebbles he needs from the earth at Mina and complete the throwing of Jamrats with them .

Q. No. 45:

Is it permissible for a pilgrim to throw Jamrats with pebbles picked up from around the Jamrats i. e. around the stone built pillar?

Ans. No. 45:

It is allowed for a pilgrim to do that, as it is originally supposed that these pebbles were not used in throwing at all. But the pebbles in the circle are not allowed to be used in throwing .

These answers were dictated by His Eminence Shaikh Abdul Aziz Bin Abdullah Bin Baz. May Allah pardon him, and may blessings and peace of Allah be upon our beloved Prophet Muhammad .

Taif: Zulqaidah 1407 H.
Translated by
Mohd. Raquib Uddin Hussain
Riyadh: 25/11/1408 H.

فتاوى مهمة

تتعلق بالحج والعمرة

أملاها

سماحة الشيخ عبد العزيز بن عبد الله بن باز

(بالإنجليزية)

ترجمة

محمد رقيب الدين حسين

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غفر الله له ولوالديه ولمن كان سببا في ذلك

بإشراف وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد
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